

Glimpses

Newsletter of the Anthroposophical Society in Canada

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APRIL

From the World Society

On Our North Star Dear Members and Friends of the Anthroposophical Society in Canada

Rushing toward Europe, 30,000 feet above the vast immensity of our Canadian north, I look down upon the threshold between night and day. From out of Europe and across the Atlantic night sweeps toward the rainbow hued radiance of the western sky. Across



the Pacific and into Asia day slips back across the rapidly dimming horizon. Swiftly indigo mantles over the last memory of the day. Here and there, slowly at first, points of light appear against the vast above. Then in cascading radiance, the luminous blue night takes on her veil of stars. The swiftness of her coming is vertiginous.

The abruptness of her advance reveals how swiftly the earth spin about her invisible axis. We can almost see the stars becoming streaks of light sweeping from dusk to dawn, inscribing the paths of their journeys across the vast expanse. But not only we do our dervish dance about ourselves. We are accompanied by moons and planets, suns and constellation - all in constant movement, constantly shifting dynamic interrelationships.

Then there is the one. The one who in this remarkable cosmic activity holds a still quiet place - the star who marks the north. With modest constancy she looks down upon us. We look up to her. In all

of our rushing whirling we look up and feel her steady presence in the heavens. An anchor in constant change. Looking down upon us she holds the unifying image of it all.

On my fold-down table are reports from the members of the Executive Council and the Leaders of the Sections of the School for Spiritual

Science, that reflect

on their work over this past year. I look back with them. We consider the seismic shift that occurred a year ago. For many years we had become accustomed to what we have taken as a solid predictable ground for our work together. The shape of our collective habits had become expectations that the ways-of-being that had been would carry on.

Yet as we look back there have been other times when the fabric of our collective interrelationships unravelled. The expulsion of members of the Vorstand, Ita Wegman and Elisabeth Vreede, from their committed tasks had been such a point. In a remarkable alignment it was in the General Assembly a year ago that a deep longing arose to bring back balance to those events. Perhaps we can see this as part of the shift where we become conscious that what we take as the solidity of the earth quietly passing from day to night, from season to season, is only possible because we limit our view. Behind the stillness of our passage from day to day is the speeding, whirling, ever-changing activity of our cosmos.

It is this shift in consciousness that has dominated this year. Sparked by a seemingly collective perspective change that resulted in an Executive Council of seven members collapsing into a group of four, reduced by almost half in a few brief hours.

It is only slowly that we become aware of the immensity of the challenges handed to these four individuals. Not only did we ask them to assume all of the responsibilities of their three departing colleagues, but we did so at a time when the anthroposophical movement worldwide is expanding at an

ever accelerating rate. The tasks of an Executive Council that not long ago would have been concentrated at the Goetheanum, now spreads out over the world, active in more than ninety countries. As I reflect over this past year, and consider the Executive Council's own reflections, the image comes of a quiescent ocean rising up into a fairly constant, if ever changing, storm. The dependable constancy of our anthroposophical ground becomes the ever shifting and moving swirling of the starry cosmos. In this frenzied movement it is easy to lose sight of the constancy of our North Star.

We can be amazed, and deeply grateful, at the efforts of these four individuals to ride this storm - to stay above the churning currents. In measured steps they have sought for new ways of carrying the vast tasks and responsibilities that, in those brief hours, doubled for each of them. They have helped each other, and have asked for help from others, to look upon the situations given to them, to discern the rhythms and patterns that can be recognized in them. But also they have looked up from the complexity of their daily situations, inviting us to do so with them, toward our constancy.

Behind these outer manifestations we are given the possibility of discerning the abiding presence of that Being who cares deeply for what we do. We, each in our own way, can help each other to be aware of his presence. Turning to him becomes a new ground, a new certainty that enables us to face not only the challenges of our anthroposophical life together, but to meet the chaos of our contemporary world, with equanimity and joy.

With warm regards,



Bert Chase
General Secretary for Canada

The White Rose (from 1943 to the present): Valour clothed in gentleness - Part 1 of 2

Michel Dongois

There are certain stories that follow us all our lives and leave an indelible mark on our souls - inspiring stories that are still being written to this day. For me, the history of the White Rose (in German: *Die Weisse Rose*) is one such story. This group, made up primarily of medical students, was one of the most famous resistance movements in Germany under the Nazi regime.

I feel it is relevant to raise awareness White Rose's impulse

as we prepare to gather for the annual general meeting of the Anthroposophical Society in Canada, where the question of Evil will be taken up as the main theme.

As a teenager in France, in my German classes I was always excited when I could translate White Rose political leaflets. And when working as a journalist in Quebec, I was delighted to be able to meet with two of the movements' survivors and with relatives of two of the other students who had been part of the movement. Now in retirement, I have now begun exploring in greater depth what seems to me to be a link, in the spirit of the Michael impulse, between the White Rose movement of that time and the anthroposophy of today.



In the regular order, Hans Scholl, Sophie Scholl and Christoph Probst (photo taken from the internet)

Five Days
The White Rose became known to the general public on February 22, 1943 in Munich, with the executions of Hans and Sophie

Scholl, brother and sister, and Christoph Probst, all three in their early twenties. Christoph's wife had just given birth to their third child. Ironically, this city, proclaimed by Hitler in 1935 to be

the “capital of the Nazi movement,” was the very city that was originally to house the Johannesbau, the precursor of the Goetheanum.

Everything took place in the space of five days. The youths were arrested on a Thursday and executed on the following Monday. Their crime? To have defied Hitler by printing and handing out six pamphlets between May, 1942 and February, 1943. These were typewritten documents denouncing the inhumanity of the Nazi regime, made public and mailed to targeted groups - intellectuals, writers, teachers, etc. These pamphlets also contained poems and philosophical and literary references. They confirmed facts that up until then had been only rumoured (the extermination of the Jews in the east, the forcing of Polish girls into prostitution in SS brothels).

During the same year, 1943, four other trials followed, resulting in death sentences for other key players of the movement: Alexander Schmorell, 26, Willi Graf, 25, and professor Kurt Hubert, 50, who had written the last pamphlet. In his testimony before the People’s Court (Volksgerichtshof), standing alone in front of his judges, he delivered a moving plea for common humanity. And others would be arrested as well. The White Rose has been the subject of films, several books, and has been extensively documented.

The last surviving member of the movement, Traute Page, née Lafrenz, will turn 100 on May 3rd.



Traute Page, née Lafrenz

She is an anthroposophical doctor who lives in South Carolina, and I had the pleasure of interviewing her in Charleston in 1997 when I was working for a Quebec medical magazine. When I recently asked to visit her a second time to gather more details I needed to finish the article, she said that she was no longer in a condition to receive visitors. She wrote me back saying: “I now live somewhat as a recluse, which is not really in my nature, but that’s how it is.” She has given her spiritual testament in a recent book by Normann Peter Waage, *Long Live Freedom! Traute Lafrenz and the White Rose*. The Anthroposophical Society in America has paid tribute to her in its magazine *Being Human*.

Freedom!

Traute Lafrenz was Hans Scholl’s girlfriend during the summer of 1941. She was arrested by the Gestapo and spent nearly two years in prison for helping to

produce and distribute the pamphlets and for having organised a student resistance network in Hamburg. She was freed by the Americans shortly before she was scheduled to appear before the *Volksgeschichtshof*, the special Nazi court notorious for its expeditious methods.

The book's title contains the word *Freedom, Freiheit*, the word Hans Scholl cried out just before mounting the scaffold, according to the chaplain of the München-Stadelheim prison where the execution took place. Traute Lafrenz was, with the exception of the immediate family, the only one brave enough to attend the burial of Hans and Sophie, since the event was under close police surveillance. She concluded her medical studies in Munich before emigrating to the United States. Traute Page served as Co-general Secretary for the Anthroposophical Society in America from 1987 to 1989, and was its General Secretary in 1991-1992. Looking back over her life, she sees herself as a "witness to history" rather than a hero figure.

Secrecy

During the interview, she revealed how surprised she had been to discover after the fact that there were actually only a handful of friends in the White Rose movement. The principle of secrecy was a priority. Only Hans knew what everyone was doing, no one else was aware of the work the others were carrying

out. "The principle was very simple: if you were arrested by the police, it was much easier to know nothing than to lie while attempting to hide what you knew." Other resistance movements, she said, such as those of the communists, were much better organized and more "politically realistic."

As for the actual content of the pamphlets, it was generally beyond the grasp of the ordinary German, who was more preoccupied with finding food and struggling to survive. And yet, she adds, it is in part due to its relative "ineffectiveness," its freshness and gratuitousness, that it has such a powerful moral effect on us today. "Its total spontaneity even today evokes a great gentleness." After the interview, Traute Page invited me to go with her to hear a performance of *The Messiah* - one of the truly special moments of my life.

It was in 1991 that I first visited the flower covered burial site of the Scholls, located in the Perlacher Forst cemetery next to the prison, where Christoph Probst is also buried. While there, I was approached by an elderly woman who told me that she often went there to pray, saying that under the Third Reich "*Wir waren verteufelt!*" (We were possessed by the Devil!). These words immediately brought to my mind a passage from the White Rose's 4th pamphlet: "*whoever still doubts that demonic powers*

really do exist cannot grasp the underlying metaphysical forces behind this war (...) Hidden behind the temporal dimension there is the irrational power of evil." I returned to the grave site in 2013; it was still covered with flowers.

A Warm Encounter

As I write this article, I think back to what led me on this life pilgrimage into the impulse of the White Rose. By chance, while browsing through the youth literature section of a Hamburg bookshop in 1989, I picked up a book entitled *Die Weisse Rose*, written by Inge Aicher-Scholl, Hans and Sophie's elder sister. It was only one year later that I decided to read it. Something inside me clicked. The narrative touched my soul; I had to find a way to meet the author; time was of the essence.

I found her while she was vacationing on a biodynamic farm in Bichishausen, in the south of Germany. It was a hot July afternoon in 1991. And the meeting was every bit as warm, almost intimate in nature. She spoke very highly of the curative

education that had been of great help to her eldest daughter Eva, who was there with her tutor. She told how she had been completely unaware at the time Hans' and Sophie's activities, but now realises why her sister Sophie would be so tense when she came home from Munich to the family dwelling in Ulm. "She would need to relax with music and literature." Inge Aicher-Scholl also described the stifling

atmosphere of living under Nazi rule and spoke of the White Rose's resistance. "They were revolted by the barbarity of the system." As a thank you to me for having come from so far to meet with her, she prepared a small lunch for me to take on

my way. Two months later, she wrote to tell me that her husband had just died, and that she was retiring from public life.

My next meeting was with Franz Müller, a survivor, who at the time was president of the White Rose foundation. The Gestapo had released him due to his young age. We went together on foot to see Willi Graf's apartment, and then, with the permission of the Bavarian Ministry of Justice, I was able to visit the München-



An assortment of books on the White Rose

Stadelheim prison, which is still in operation. The hall in which the members of the White Rose and many, many others were executed has now become a place for quiet contemplation.

I had made arrangements to meet several days later with Anneliese Knoop-Graf, Willi Graf's sister, in Bühl, located near the French border. During the interview, she showed me her brother's diary, which had been saved from the clutches of the Gestapo. She was arrested along with Willi, and the two found themselves "in the company of two Gestapo officials, sitting in the back of a police car. We held hands in silence - that's all we had left."

Hans and Sophie Scholl were arrested while in the process of leaving a pile of leaflets in the atrium of the Ludwig-Maximilians University (LMU), where there is now a memorial to the White Rose as well as the headquarters of the *Weisse Rose Stiftung*, the White Rose Foundation. The university, which at the time did nothing to defend them, is now the very site where their memory is kept alive. And to better understand what the White Rose opposed so vehemently, I traveled to the place which can be considered the ultimate symbol of evil, the Auschwitz-Birkenau concentration camp in Poland. The first thing that caught my eye as I approached the camp was a rose bush, with red flowers, growing against the barbed wire fence.

A Theater Production

When, years later, I visited the Memorial for the German Resistance in Berlin, it confirmed for me the importance of the White Rose in the collective conscience of the German people. It stands there right alongside the other resistance movements (churches, professions, unions, army). A total of 130,000 Germans died in the resistance. And as a movement with no banner, born spontaneously out of the dissatisfaction of a group of friends who felt they could only act according to their conscience, the White Rose continues to this day to touch our souls. Among these souls is the Montreal based anthroposophist Arie van Ameringen, some of whose relatives suffered under the Nazis.

In 1967 Arie was given an autographed copy of the book by Inge Aicher-Scholl previously mentioned. In 1997, he wrote a play based on the White Rose movement which he staged the following year with his 11th grade students at the Montreal Rudolf Steiner School. He also presented the play in the Montreal Goethe-Institut, an institution which promotes German culture. "Adolescents identify with the fight for ideals; they are searching for truth and freedom," says this former Waldorf teacher.

Arie goes on to say that the impulse of the White Rose is a call to awakening, an awakening of

conscience that leads to action. Through the strength of the individual self, the human being must make his or her own decisions and personal choices. "This is all the more critical in today's world, where the boundary between good and evil is increasingly blurred - in this time of *fake news* where lies, when repeated over and over again, take on the power of truth, it becomes much more difficult to determine what the right moral action should be."

And what still amazes him the most? That a handful of young people, together with their professor, had the courage to take a stand! "They could perceive in the Nazi regime the true face of evil. Exposed for what it truly was, the regime panicked, and acted quickly to crush the spark of liberty ignited by the White Rose. That is proof that we can fight back, though we be but few in number."

(to be continued next month - see page 12)

<https://www.weisse-rose-stiftung.de/die-weisse-rose-stiftung-e-v/presseinformationen/presseinformationen-zum-download/>

My Story and the Story Behind Myriad Village in Manitoba

by Monika Pudelko



It has been always my dream to live in a harmonious way with nature.

I grew up in the country side in northern Germany and played each afternoon in fields and forests. In my early twenties I met anthroposophy which gave me answers to the big questions I had about the world. Along the way I studied painting, sculpture and eurythmy; I also became a Waldorf teacher and was active in the Youth Section.

The need of environmental change and my deep connection to the arts and anthroposophy have always gone together.

In 2008 at a Goetheanum conference I had the good fortune to meet Ibrahim Abouleish, the founder of Sekem in Egypt. From then on I knew for certain that it was possible to create a community, harmonious with nature and enlivened with the arts, Waldorf education and the practice of biodynamic farming and also made feasible with a healthy economic life.

In 2012 I felt guided to move to Canada. After some travelling and teaching and performing eurythmy I moved to Winnipeg. There were no anthroposophical institutions or a Waldorf School nearby but somehow I

felt well-situated in a place right in the middle of this big country. The landscape was calling to me for assistance and I believed I could help make it more healthy.

In my new community I taught eurythmy and met people interested in Waldorf education and participated in alternative events. Soon I made many new friends, including people who had the same interests that I have for a healthy life in nature. From 2014 to 2018 I ran a small home-based Waldorf childcare centre to meet the needs for the area and to generate an income.

In the summer of 2014 a Facebook page called *Manitoba Ecovillage Currently Forming* was created.

Meetings were called and so many good people showed up; there was a lot of excitement and talk! Soon it became clear that nothing would happen if a few of us didn't hunker down and go through the eye of the needle to create a legal foundation. A core group ranging from 3-8 people put in countless weekend hours towards this end and eventually *Manitoba Ecovillage Currently Forming* turned into a legal entity called *Myriad Village Marketing Coop*.

First we received a very generous donation. With our land costs now covered, we were able to move right into forming a cooperative. I won't go into details but we found that this was a far more tedious process than anyone would have anticipated.

We are now registered officially as a marketing coop. We have written a collaborative mission and vision statement, taken minutes at each of our

meetings dating back to March 2015 and searched thoroughly for the right piece of land. We called the land-searching crew, The Land Hounds.

The Hounds visited countless properties all over Manitoba. We eventually decided on a property we now call Myriad Village; it is one hour from Winnipeg, 20 minutes west of Gimli and within walking distance of our beloved Dennis Lake, teeming with bird life from red-winged blackbirds to cranes.. Myriad Village has 320 acres with so much possibility to develop and cultivate. To us, our property is a vastly beautiful place teeming with life!

We've spotted our neighbour, a beaver, with an impressive den in the middle of the pond. Falcons screech their ancient song, and the tracks of elk, coyotes and grouse reflect a landscape full of diversity.

But there is now still so much to be do.

We need people to join us to build sustainable housing. Our 'pioneer memberships' are designed to be very affordable while offering the potential for people to be involved in the necessary fund raising. This location is well suited to avoid any major floods and earthquakes; it has workable land for horticulture and space for small scale grain-raising, and rotation livestock. There is approximately 60 acres of forested land including oak bluffs and poplar stands. Mixed in the landscape are vast hazel standings and chains of wetlands well positioned for aquascaping. It is not a pristine untouched landscape; it has been worked, abandoned, and worked again.

Monika Pudelko, with Susan Koppersmith

Waldorf High School education growing in Burlington, Ontario

Halton Waldorf is growing a high school.



The school located in the Orchard neighborhood of Burlington, Ontario not far from the Niagara Escarpment and the shores of Lake Ontario. Our mission is to enrich and strengthen each child's potential to become a knowledgeable, reflective, and compassionate citizen of the world. After nearly 20 years in our current location we have grown into a strong, vibrant community with a parent-toddler program, preschool, three kindergartens, eight grades and a budding high school. As a result of the generosity of countless parents, alumni/ae, faculty, staff and friends, children in the Halton area have had the chance to experience extraordinary Waldorf education.

In September of 2018 we launched our high school program with the first grade 9 class. We have purchased a second property and are proceeding with construction plans for an additional school campus which will be home to the high school program.

AN ENGAGING HIGH SCHOOL CURRICULUM

Waldorf students experience scientific phenomena and sing together; act in plays and design a robot; the musician will meet the mathematician every day. Every student will engage with every discipline.

Imagine a learning environment that creates intrinsically motivated, imaginative thinkers with a strong moral compass. The Burlington area is rich in natural and cultural possibilities. Waldorf high school students extend their learning out into the community: hiking on the Niagara Escarpment while learning Canadian geography, outdoor rock climbing for physical education, watching live theatre for English at the Shaw Festival and Stratford Shakespeare Festival, studying botany at the Royal Botanical Gardens, and learning a studio craft at the Art Gallery of Burlington.

INDIVIDUALIZED TEACHING

The Waldorf high school experience awakens the breadth and depth of varied capacities. With the integrated and arts-infused curriculum, our students amaze themselves by their creative competency. The specialized high school faculty really know their students. Waldorf teachers are drawn to the unique nature of the Waldorf curriculum and teaching methods. Highly motivated to bring experiential and inspiring educational lessons, the faculty are guides to young people, and stand with the students as class advisors, counsellors and trip leaders. Life long bonds are formed between the teachers and their students.

GROWING WALDORF EDUCATION IN HALTON

As an independent school, non-profit organization, and registered Canadian charity, the school relies on community support to grow. Currently, the school is seeking low-interest loans, contributions, and gifts to support the Capital Campaign. Financial support is required to build a fully functional high school and lay the foundation for its growth, strength, and stability in the years to come. We hope you will support us in bringing our project to fruition.

Explore more at:
www.haltonwaldorf.com/high-school

For information please contact Siobhan Hughes
siobhan.hughes@haltonwaldorf.com

Looking For Investors For Waldorf Schools

The Vidar Foundation helps connect borrowers from socially worthy projects with lenders who want to invest their money in ways that can help the world to heal. Like our much larger counterpart in the USA, the Rudolf Steiner Foundation, we seek out and support initiatives in education, health, cooperatives, and sustainable agriculture here in Canada.

We are currently seeking investors for two worthy Waldorf schools ready to expand; one very young and vigorous, and one more mature. The six year old Okanagan Waldorf School near Vernon, BC, is building a larger Early Childhood Center to expand their outreach, kindergarten program, and enrolment. They have already secured \$800,000 in grants and gifts for their building, which is going up this month. The well

established Halton Waldorf School in Burlington is now 30 years old, with 200 students, and is ready to take the last big step and open a high school.

Both schools are financially sound, with track records of balanced budgets and steady growth, committed and energetic faculties and boards, and assets in land and buildings that far exceed the loan amounts needed. Both schools have had very significant contributions of time and money from their parent communities, and each needs about \$500,000 more to help them grow and thrive.

Our current economic model is causing great environmental and social harm. Large multinational corporations are driven only by profit, no matter what the cost to our land, air, water, social fabric, or political systems. When we give our savings to a bank or mutual fund, we have no knowledge or control of where it is used in the world, for good or for harm. In his economics lectures, Rudolf Steiner emphasized that we need to bring increased consciousness to our financial dealings: to know where our money is, and what it is doing in the world.

Please consider investing in one of these secured projects, committing some of your life energy and will to stand behind these parents. They are working not just for their children, but for the many children to come who will benefit from what they are creating. We can know where our money is working in the world, and help it to heal.

Contact us at
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MAY

**The White Rose (from 1943
to Today):
Valour clothed in Gentleness
- Part 2 of 2**

Michel Dongois

Let us continue our voyage into the history of the White Rose. This movement that fought to resist the regime in Nazi Germany can be a powerful source of inspiration for our times.

As the White Rose Impulse has long been a source of inspiration for me, I was invited to give a lecture and slide show on this theme to the Montreal members of the Anthroposophical Society in Canada in 1997. In the wake of my presentation, the Atelier d'art social de Montréal organized a participation workshop called *The White Rose, a 20th Century Manichean Quest*. The idea behind the workshop was to discover a modern link to the spiritual realities hidden in the term "Manichean."

A Manichean Quest

The prevailing concept today sees the two principles of good and evil as being in constant combat with one another - in the past, the present, and the future; but this concept gives us only a partial vision of the true situation, according to Denis Schneider, the Atelier's founder. He goes on to say that in the Grail impulse and in the Faust story there is an aspiration towards transforming evil by realising that it is merely the good

which is not in its rightful place and that the good must engage with evil in order to bring about a metamorphosis. "But the notion of answering evil with good is in its very essence a Christian impulse; it acts as a leaven in evolution."

Denis Schneider points to what Rudolf Steiner brought as a new impulse; he encourages us to keep ourselves from falling into the good-evil duality by envisioning the situation in the form of a dynamic triad: the Representative of Man strides forward, in perfect balance, between Lucifer (who draws us towards the heights) and Ahriman (who drags us down into the depths). "Let us attempt to imagine the social artists of the White Rose movement by characterising the moral stature of the call to awakening they addressed to their fellow citizens. There was no personal will involved which would have made them feel superior. They had no desire to exert control over the freedom of thought of their fellow human beings."

My slide presentation was followed by a workshop and conversation resulting in our coming to terms with the relationship between light and darkness. As we drew white roses on a black background, the reality of the play of light and darkness was revealed as if by magic. The darker we made the background, the lighter and brighter shone the white surface of the paper.

Denis then brought to our minds the image of ancient Greek soldiers, who, after having combed their long hair, breathed in the fragrant scent of a red rose to give them courage before battle. "As for the scent of the White Rose, we can imagine how it imbued the courage of the members of the movement with

gentleness.” He also pointed out that the White Rose movement was born in 1943, at the same time that Saint-Exupéry was writing *The Little Prince*. “Gentleness in the act of taming, respect for the rhythm of a non-violent approach - both of which are Manichean traits - were cultivated in the exchanges between the members. Good *embraces*; evil *excludes*.”

The Mothers of the Polytechnique Victims

Could the rose impulse have healing qualities? I wondered about this when I learned that the Montreal Polytechnique school, with no apparent connection to the events in Munich, created an Order of the White Rose in 2014. As a healing balm placed on the lingering wounds, these flowers appear at each commemoration of the shooting during



which Marc Lépine, on December 6, 1989, killed 14 young women and wounded several others. Among its other activities, the Order of the White Rose awards scholarships every year to promising young female engineering students.

My work as a journalist led me to interview Monique Lépine, Marc’s mother, in 2013. “It took me 17 years to emerge from the mental abyss into which my son had plunged me.” This woman, who is a nurse, said how she cried for years. “Tears are the heart’s antifreeze; they keep it from hardening. I had hit rock bottom. I was completely helpless. Then, something supernatural happened.”

She took to contemplating the archetype of the Pieta, turning to Mary, who in Michelangelo’s sculpture is depicted suffering over the body of her son. “I prayed to Mary, asking her to ease my suffering and that of all the Polytechnique mothers.” She tells how she set out on a long “journey of restoration” that led to a spiritual healing. A network of human warmth (loved ones, colleagues, friends, and others) wrapped her in a mantle of caring. These people helped her lift herself up and at the same time, she adds, lift up her son. She had given her name to this son, who, at age 14, changed his name from Gamil Gharbi to Marc Lépine.

But that is when everything began to change, she explains. Name change; personality change. “Who was he trying to be? I knew my son Gamil Gharbi, but I did not know Marc Lépine. Why did he commit that terrible act?” Years later, Monique Lépine became active as an advocate for restorative justice. This citizens’ movement, which works within the penal system, seeks to “make whole again what has been torn apart by violence.” Through three-way meetings (inmates, victims, community members), the perpetrator is given the freedom to connect with the consequences of his

actions, most often by experiencing the impact they have had on others.

Artists

Let us return now to Germany. What is the White Rose's legacy today in 2019? I addressed this question to the White Rose Foundation (Weisse Rose Stiftung) in Munich. The Foundation's president,



Hildegard Kronawitter, president of the White Rose Foundation. (Source: Weisse Rose Stiftung e.V./ Catherina Hess).

Hildegard Kronawitter, responded: “We have a duty to keep the memory alive, in the spirit of Willi Graf’s farewell letter which said: *Continue what we have begun.*”

She pointed out that there are some 200 schools in Germany called Geschwister Scholl (honouring the Scholl siblings), and that there is a trend towards naming more schools after other members of the movement: Alexander Schmorell, Christoph Probst, Willi Graf, and more

recently, Marie-Luise Jahn. Many cities have a street named in memory of the resistance movement: “From time to time we learn that another street has been renamed, especially after Sophie Scholl. Surveys indicate that she is a personality widely recognized and highly valued throughout Germany.”

The resistance movement continues to be a source of inspiration, especially for artists. The composer Udo Zimmermann was moved to compose an opera intitled *The White Rose*. The Foundation regularly receives requests for projects connected to the White Rose (cultural events, educational history projects). Traveling exhibitions journey throughout Germany and tour other countries as well. Historians and legislators have recognized the danger of allowing justice to be used to serve political power, as was so blatantly exemplified in the trials of the White Rose members.

Michaël

Nearly 30,000 young Germans and foreigners visit the University’s memorial



each year: “Most of them have heard of the German resistance, including the White Rose movement, at school. Sophie Scholl is a role model for many German girls and women. They admire her

uncompromising courage as well as her clear, refined thinking.”

When I visited her place of birth, Forchtenberg, in 2012, I made my way to the Michaelskirche, where she was baptised. The church towers over the roofs of the city. At the Town Hall, I was given a miniature stained-glass window depicting the city’s emblem, Michael slaying the dragon. I learned that Germany’s oldest rose nursery, Rosenhof Schultheis, created a variety called Sophie Scholl in 2005. The very name and existence of this flower were created to keep awareness of the White Rose alive.

I asked whether the Foundation could provide an example of a contemporary initiative inspired by Sophie Scholl’s legacy. I was directed towards Sebastian Jelsch, a student at Ludwig-Maximilians University (LMU). He is making a guided tour available to the public via a mobile app. The itinerary takes the visitor through the Schwabing neighbourhood of Munich where the tragic events took place, and puts special emphasis on Sophie Scholl. He wrote me saying: “My hope is to encourage young people and ULM students to develop an interest in their university’s heritage.” A business administration student, Sebastian was inspired by a project developed by the prison of Alcatraz in the USA, where former inmates guide visitors on tours of the prison. “You had the feeling you were really there. That gave me the idea of making the narration as living as possible, with professional actors playing Sophie Scholl, professor Kurt Huber, and the others.”

He went on to say: “The White Rose gave us a powerful example of courage

by rising up against hatred, injustice and discrimination.” Its members sacrificed their lives to defend what they believed in. “And so, we, who no longer have to fear for our lives if we disagree with the government, we must take action. I hope that this itinerary will serve to awaken awareness of the White Rose and inspire individuals to find peaceful ways of bringing about change.”

“The Dead continue their work ...”

And what effect did the White Rose actually have at the time? As early as March, 1943, the writer Friedrich-Perceval Reck-Malleczewen, an opponent of Hitler who was executed in 1945, depicts the Scholls and their sacrifice in the following way: “...they seem to have planted the seeds of a movement that is continuing after their death.” In 1943, he wrote: “the dead are carrying on their work from beyond the tomb and their influence is bringing about a systematic breakdown of the Nazi administrative machine.” Was it the White Rose that inspired the courageous souls who, on July 20, 1944, attempted to overthrow Hitler?*

In her book *“Long Live Freedom - Traute Lafrenz and the White Rose,”* Traute asks: “What is a human being?” She goes on to say that to cultivate one’s humanity, is, among other things, to strive to find a way to “resist the hypnotic intoxication of the masses, to break away from the collective hypnosis in order to work towards free thinking. The White Rose followed this path, and if the Nazis were panicked by the movement, it is because the White Rose spoke the truth.”

The Russian Experience

“The more difficult the times, the closer we are to God,” wrote Willi Graf.

Christoph Probst asked to be baptized just before being executed. Waging a non-violent combat, the circle of friends, having come together in complete freedom under the sign of the rose, proceeded steadfastly towards their meeting with Christ. And indeed, reading the writings of the Scholl siblings, one can sense how they reveal a gradual awakening to Christ, with whom they sought to develop a personal relationship, with the greatest possible clarity, in a state of melancholy and courage. The most decisive experience in this respect was certainly the six weeks Hans Scholl, Alexander Schmorell (who could speak Russian) and Willi Graf spent as medics on the Russian front, in the vicinity of Gzhatsk and Vyazma.

Their long strolls in the forest, their interaction with the peasants and villagers (they even formed a local choir), the vastness of the plains where the sky meets the horizon - all this made a deep impression on their souls. "I can clearly see how, above these defeated men and women, there hovers an angel that is stronger than the forces of nothingness that surround them." These words were written down by Hans in his Russian Journal.* An idealistic view, perhaps, yet it is also an intuitive and free one, reminiscent of the Grail mood that, according to Sergei Prokofieff, is alive in the souls of Russian people.** In order to steep myself in this mood, in 1993, I visited Arkhangelsk, the city of the Archangel, located in the far Russian North, one of the rare cities that Stalin did not rebaptize. In a small group, led by a guide and a translator, we met with villagers dwelling in very isolated izbas in the surrounding area. We were welcomed with simplicity, warmth, humanness. In these places which

seemed to me to be ageless, accessible only by muddy paths through the deep forest, I felt something of the diffuse spiritual call and longing that imbue the writings of the members of the White Rose.

And now?

After my interview with Traute Page, during which we spoke of the long past events of the resistance movement, she sent me this message: *"I just could not pass up this card! It does express my delight in your article. My French gives me some limitations, but it seems to me this is about the best way to write about events that happened long ago. How are we going on? How do we preserve free human spirits who keep their judgment independent of what is going on around them and when necessary have the courage to express their different convictions?"*

The question is still open.

Does the White Rose not help us strengthen our own hearts in such a way that we can be better prepared to confront the forces of Evil? Peter Selg*** ranks the members of the movement among the first initiates who, according to him, having recognized and confronted the Beast, crossed a significant threshold (the author quotes Rudolf Steiner and points to the year 1933). Two days before being arrested, Hans Scholl sent the following words to his friend Rose Nägele on February 16, 1943: "A gaping chasm opens up before me, and the darkest night shrouds my seeking heart, yet I persevere against all odds." And he adds: "And as Claudel so beautifully put it: *Life is a grand adventure towards the light.*" *

**Hans and Sophie Scholl: At the Heart of the White Rose: Letters and Diaries of Hans and Sophie Scholl (Paperback).*

***Sergei O. Prokofieff, The Spiritual Origins of Eastern Europe and the Future Mysteries of the Holy Grail.*

****Peter Selg, Der Geistige Weg von Hans und Sophie Scholl.*

<https://www.weisse-rose-stiftung.de/die-weisse-rose-stiftung-e-v/presseinformationen/presseinformationen-zum-download/>

Anthroposophical Prison Outreach Canada (APOC) is still in its infancy. We have mailed posters and two books - Knowledge of Higher Worlds and Theosophy - to all prison libraries in federal institutions. We have provided information packets to a few inmates who responded to our invitations. We have a book list prepared to share with prisoners who wish to engage with our lending library. We have prepared a detailed Facilitator's Guide for delivering a 7 week seminar on the 6 Introductory Exercises at a prison. We will shortly mail to federal prisons a third book and a number of newsletters prepared by Anthroposophical Prison Outreach in the U.S.

However, we have reached a cross-roads of sorts. To move forward and develop more meaningful connections with prisoners, it will be necessary to engage over the phone and via email frequently with prison administrators, librarians and chaplains. This will require an ongoing time commitment during the

work week (Mondays to Fridays). Unfortunately, this is practically unfeasible for the current leader of the initiative, Tim Nadelle, who has a demanding full-time career.

APOC, therefore, is seeking new leadership, a person willing to take on the role of Director. This will be a volunteer position, as APOC does not have funding for any full-time staff. The Director will be responsible for building and driving APOC's vision for the future, for strategic decision-making, for communicating with prison employees and for organising APOC's operations. It may also require expanding the small group of volunteers supporting the initiative. It will sometimes be necessary to roll up your sleeves, buy stamps, print labels and other materials and mail packages. A volunteer commitment of ten hours per week on average, during the work week, would likely suffice.

This is an opportunity to bring anthroposophy within the reach of some of society's most disenfranchised people, to really make a positive difference in their lives. Our colleagues in the U.S. have been running Anthroposophical Prison outreach for almost twenty years and have helped thousands of prisoners find inspiration and a path forward. If anyone is interested in learning more about this leadership role, please contact Tim Nadelle. Tim's email address is tnadelle@yahoo.ca. Or just contact the Anthroposophical Society's Administrator, Jef Saunders, who can introduce you to Tim.

News from the Vancouver Mystery Drama Group



Marie-Reine Adams is back from England and now living at Camphill, Glenora Farm in Duncan on Vancouver Island. She has

had much experience working with Goethe's *The Green Snake and the Beautiful Lily* and Steiner's Mystery Dramas and is looking forward to rehearsals with us as we lead up towards a Fall 2019 start, working with Steiner's 1st Mystery Drama, *The Portal of Initiation*. We will practice once a month in Vancouver and plan for a performance in the spring or summer of 2020. Marie-Reine will be using a new translation by Richard Ramsbotham who lives in Britain.

On April 6th she along with the artist, Joan Bahner, led us with drama exercises and pastel drawing exploring Goethe's fairy tale and its transition to Steiner's 1st Drama.

On the last weekend of May, Michael Burton will lead workshops and a lecture on the same theme. Michael, a speech and drama artist living in New Zealand, has had extensive



experience working with the fairy tale and three of Steiner's four Mystery Dramas. He recently published an original Mystery Drama that follows on from the events of Steiner's fourth Drama. Called *When the Will Awakens*, he spent six years working on it and says of it that it is an attempt "to come as close as possible to a recreation of what Steiner might have written if he'd been able to express in written form a metamorphosis of his earlier characters, ideas and events."

Those of you who were here last Easter may have met Michael when he brought his play on the Threefold Social Organism, *This War is Not Inevitable* to Vancouver. This play had two successful runs in North America in 2018. Michael has forged deep connections within our community and we look forward to seeing him again.

On June 16th, Jason Yates from North Vancouver's Cascadia Society for Social Working will speak about the *Chymical Wedding of Christian Rosenkreutz*, a Rosicrucian manifesto with which Goethe was very familiar. *The Green Snake and the Beautiful Lily* can be understood as a metamorphosis of the same story. This event will take place at the Christian Community after the service.



On the last two weekends of August, we look forward to welcoming Richard Ramsbotham to BC.

Richard Ramsbotham was born in 1962 in Northumberland.

After teaching English Literature at Warsaw University (1989-1993), he trained at Artemis School of Speech and Drama and later worked as



a performer and writer with the Rose Theatre Company. He currently works freelance as a theatre director, speech and drama teacher, translator and writer. He has taught at Emerson College, Artemis School of Speech and Drama, Glasshouse College Stourbridge, Waldorf College Stroud and Waldorf Teacher Training College, Stuttgart. He is the author of: *Who Wrote Bacon?* (Temple Lodge, 2004) He has directed Rudolf Steiner's 2nd and 3rd Mystery Dramas, and has translated the 3rd and 4th Mystery Dramas (Wynstones Press, 2018). He is currently busy translating the 1st Mystery Drama, for the production here in Canada. His plan is to then go on to translate the 2nd Drama.

Marie-Reine has been actively collecting donations for these translations.

Richard works from the original German with faithfulness and rigour and a deep sense of truth. In the past, many great works have been revitalized by new translations which speak to new audiences in new times. When we familiarize ourselves with a new translation of a dramatic work, we can find new meaning and understanding

contained in the speeches. From her own experience, Marie-Reine has found that with working with Richard's translations, the actors and the audience are more engaged with the productions.

The Drama Group needs funds to finish the translations as well as to pay for production/performance costs. Some money has been raised in Britain but more is still needed.

If you are able to financially to support this work, we would be grateful. Please make your cheques out to *Vancouver Mystery Drama Group* and send them to Jason Yates at 348 West 19th St., North Vancouver BC, V7M 1X8

Enquiries:
vancouvermysterydramagroup@gmail.com

We look forward to this lead-up preparing the way for a new social working together in our community with engaging with Steiner's 1st Mystery Drama. We are very grateful for the efforts of Marie-Reine for making this happen.

Susan Koppersmith

JUNE

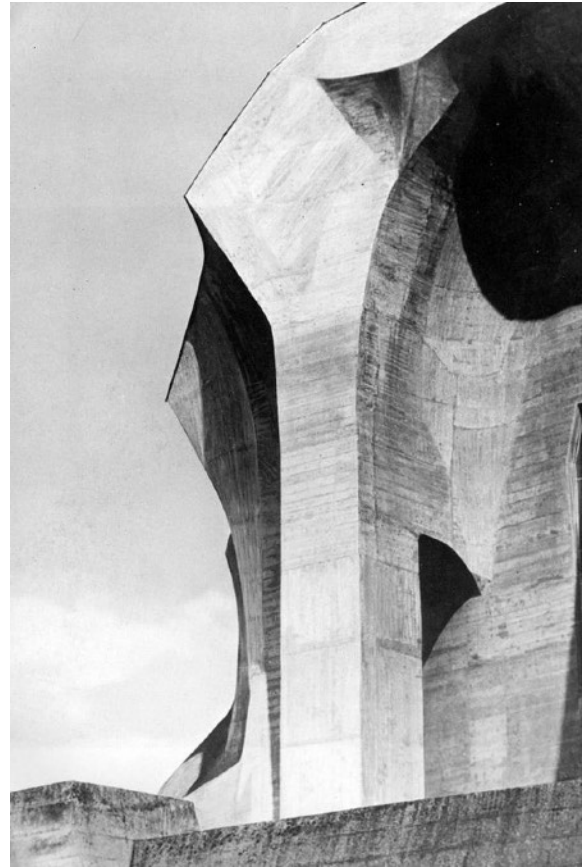
From the World Society On Evolving Leadership

Dear Members and Friends of the
Anthroposophical Society in Canada

Over the past year a group of 20 to 25 young people living in Dornach have taken up an extensive study of the Christmas Conference. For almost all of them the 2018 General Assembly was their first as new members. For them, as for many of us around the world, the events at that General Assembly were difficult to understand or integrate into our experience of the significance of anthroposophy in our lives. It was out of this struggle to understand that these young people took up this study. During a recent meeting of General Secretaries these young members asked to meet with us as those carrying a unique relationship between the members around the world and the centre of this work at the Goetheanum.

Early in the evening we gathered in the large conference room immediately below the space where the Representative of Humanity stands. The delicate blue light of dusk filled the room as we formed a large circle - General Secretaries from around the world and this group of young members based at the centre of this world Society.

There were several questions that had occupied them, that they wanted to share with us. The first, and perhaps most significant, had to do with



leadership, asking “What is esoteric leadership?” This question had an immediate effect and has continued to work. Like a quickened seed, it brings an enlivening perspective, an attentive lens, with which to consider the significance of leadership in our current situation.

Turning to the Christmas Conference, a shift in mood is apparent when Rudolf Steiner introduces a new Statute not previously included in the proceedings, that establishing the new Society’s leadership - the ‘Vorstand’. As we consider this point in the Christmas Conference certain elements come to the foreground. The most striking is that he proposes this leadership organ as a

group, not as a set of individuals. He also changes how he asks the members to consider this leadership group. He requests affirmation of the group as a whole. He is also clear that with this specific Statute discussion was not appropriate, and a vote was not to occur. He asks for an affirmation of a circle. Also significant is that this circle is to be 'recognized' by the members, not elected by them.

As we allow the mood of this to live in us, we can sense that we are at a frontier in our souls. This inner threshold in some way has to do with our personal relationship to anthroposophy. Although we, as members of this Society, are being asked to respond to an event in the world, we are simultaneously turned toward ourselves. If we try to describe this 'addressing of ourselves', we might characterize it as being willing to step beyond our individual perspectives - to recognize at a deep level that this 'group' bears within itself more than what each individual brings. As members we are asked whether we can recognize this deeper significance of 'group'.

This stands against the background of the other Statutes that describe the ways-of-working appropriate for this new Society - the Members' Group. Here too something is indicated but remains concealed. These circles of members consist of those who recognize each other. Their existence as an organ of the Society rests on this mutual recognition. Adding to this is the basis for this mutual recognition, either geographically or by a shared interest. Both point to the

hidden processes that bring individuals together, destiny and karma. From this perspective it becomes clear why Rudolf Steiner gave the Karma lectures soon after the Christmas Conference. He points to the greater reality working through the destiny of members that guides them to the groups where karma can be harmonized. In this sense the hidden reality, the esoteric reality, of these groups works from beyond the sense perceptible. It comes out of our karmic links that are continuously renewed through our study and work together, in sleep, and in our shared meditative life. From this perspective all groups that recognize this occult foundation for their existence have the possibility of working and being inspired from beyond our accustomed sense perceptible paradigm.

Over the past year a picture has gradually arisen of the efforts made by the Geotheanum Leadership and the Executive Council to seek circles of colleagues who they can 'recognize'. This quest to be sensitive to the working of destiny in how these evolving circles of leadership arise takes time, patience, and a delicate perception of what is not always outwardly apparent.

With our own recent AGM in Montréal, an important step was taken out of a complementary impulse. Over the past year the Canadian Council has been carrying the question of how to proceed once Dorothy LeBaron, who has so wonderfully carried the tasks of president, was to complete her seven year term. For the past year the Council

carried this as an open question. Two impulses arose out of this process. First was to turn to our youngest council-member, Micah Edelstein, asking him to take up this task. The second is a commitment by the Council to re-imagine how leadership can evolve based on a set of questions Micah has developed out of considering our request. He asks that we truly consider the deeper meaning of asking an individual to take on the role of 'officers' of the Society. Can we imagine a way of working that would strengthen the development of circles of colleagues around each council-member that form recognizing the working of destiny and karma? This is a significant request, and one to which the Council has committed itself. This impulse was introduced during the AGM and was warmly supported by the members there.

Though the Council takes this on itself, our hope is that more and more wherever we work together out of this impulse of anthroposophy, wherever our groups come into being, that we more consciously place at the centre of our work the transformative impulses we bring and we share from before birth. We can ask, do we all become "esoteric leaders" for each other when we are able to meet in this mood?

With warm regards



A handwritten signature in black ink, appearing to read 'Bert Chase'.

Bert Chase
General Secretary for Canada

PERSPECTIVES

PERSPECTIVES

The first issue of the Society's new publication, *Perspectives*, has been distributed to all members of the Anthroposophical Society in Canada. The editorial team is already planning for issue two which will come out in May 2020. The theme will be: *Good and Evil, Light and Darkness*.

We are calling for articles of 1500 words or less and, in order to be considered for selection, they must be received no later than Dec. 31, 2019. Files can be sent in English or French (we will take care of the translation). We would also like to receive good quality photos of artwork based on the theme.

All submissions should be sent to Susan Koppersmith at skoppersmith@gmail.com

Dear Members and Friends,

We live in a world dominated by fear and anxiety, either explicitly experienced in the face of danger and threat, or as the implicit underlying state of unease in the face of growing unpredictability in seasonal and environmental stability, social complexity, and economic security. This



underlying tone of anxiety may manifest in many different guises, including states of paralysis and

avoidance, denial of real-life situations, panic reactions, and aggression and violence towards self and others. Life circumstances continually demand that we recognize within ourselves how often we fall prey to the rulership of anxiety which so easily determines our perceptions and responses in our daily dealings.

Currently much attention is being directed to addressing the above through self-transformation for world-transformation. Three fundamental qualities can be identified in the call to face anxiety: courage, open-mindedness and forgiveness. What conditions allow these qualities to develop, and be put into practice?

By way of example, the international students conference at the Goetheanum in April, hosted by the Youth Section, engaged close on 700 learners in the exploration of what it means to have courage. A Youth Conference in Spring Valley in August will focus on <Questions of Courage>. The summer conference staging the Four Mystery Dramas at the Goetheanum: <Spirituality in Anxiety and Health> will focus on the central theme of anxiety as a doorway to health and spirituality, by awakening to self-transformation. The Social Initiative Forum, a growing network of organizations, initiatives and individuals

working actively to transform discrimination, marginalization and inequality through developing open-mindedness, empathy and forgiveness, will host a seminar on <Ethical Individualism: transforming self and society> at the Goetheanum in October. In addition, an extensive Forum on <Unfolding Individual Potential for the Future> will be held in Sekem, Egypt, in December.

We warmly invite you to participate in these and other events, with the intention of contributing to a courageous, open-minded future based on the transformative qualities of forgiveness and love.

A handwritten signature in cursive script that reads "Joan Steijn".

**NORTH AMERICA
A Second Chance for the
World Conference in
Vancouver, BC, Canada, 21
-24 March 2019**

Seeing beyond the falsehoods of modern history - excerpts from a full report by Meg Freeling

30 participants attended the recent *A Second Chance for the World Conference* in Vancouver, Canada. In the two keynote lectures - *What did happen and what could have happened in the last hundred years?* and *What do we envisage for the next hundred years?* - Christopher Houghton Budd laid the

groundwork. Mexican economist Marcelo Delajara presented “A Second Chance for Labor and Income: What Is a Living Wage?” He described his research project in Mexico City to develop ways to ensure a dignified income for employees that goes beyond ‘equal pay for equal work’. Anna Chotzen, business manager of an incubator farming project in Mt. Vernon, Washington, USA, presented “A Second Chance for Farming: The Farmer as Entrepreneur”. She sees the need to “move away from the conventional perceptions of farming as an industry, or farming as 'quaint', to a new emphasis on farming as entrepreneurial, seeing farmers as business owners. She presented both a business development curriculum and a proposal for a shared-equity land ownership structure.

The conference began with the following thoughts: It's a serious thing we are addressing. Many countries around the world are on the rocks at the end of this last hundred years. They are just unraveling. There are no more answers out there. All the paths have been trodden. The future history is what lives in each of our wills today to do. We have but to take a step to activate an otherwise unseen path. Polarized positions at every level seem insurmountable, resulting in more and more suffering, paralysis and inaction. Yet a case is being made here that a breakthrough, a second chance, and even a ‘second renaissance’, is now possible.

2

Many people think the way things are now is how they have been forever. But they have only been like this for the past

hundred years and result from a wrong turn taken by humanity for the world in 1919. But we did not notice the stepping stones Rudolf Steiner placed in history to guide humanity's next steps, namely:

- The book on the threefold social order: *Basic Issues of the Social Question*, 1919. (Die Kernpunkte der sozialen Frage.)
- The first Waldorf School, founded in Stuttgart, Germany, 1919.
- Coming Day Joint Stock Company (Der Kommende Tag), founded Stuttgart, 1919.
- Economics course, 14 lectures given by Rudolf Steiner, Dornach, Switzerland 1922.
- Christmas Conference of 1923/24, Dornach, Switzerland.

At that time, because of the manipulations of WW1 coming from the West, the baton was passed to the Anglo- Americans to rule the world for the next one hundred years.⁴ Now, in 2019, we are at the end of that time. Making a new start is based on the understanding that the place to start is with oneself and the arena is in one's own economics. Knowing what lives in one's will is where history will begin. The future will be created through the active agency of young people who get themselves capitalized. Job markets are irrelevant. Supply and demand theory is so untrue. The new watchword is: Tomorrow's history is what is already living in your will. For this, financial literacy should be

taught in all schools. Why is it not?

- D'Arcy Mackenzie of Toronto, Canada, to whom this event was dedicated, was active in the realm of associative economics right up until his untimely death in February 2018. He worked in the pension markets and straddled the worlds that could be and that are. His experience told him that pension funds should have no place in the future of economics. Other future hallmarks of an associative economic life would be:

- No banks.
- No focus on price stability (which favours capital over labor); replaced with true price.
- Outlawed collateralized lending; replaced with lending to the person (personal credit).
- No permanent foundations (which preserve capital); replaced with spend-down foundations.
After 100 years, we should also be able to see:
 - A choir of peoples; no United Nations.
 - A one-world economy with money as bookkeeping.
 - Ethical stock markets; banks and mutuals replaced with stock companies that put air beneath the wings of entrepreneurs who are meeting the genuine needs of others. Further, economic life should take its cues from:
 - Luca Pacioli, father of accounting, who insisted on a moral training before going into finance: "In the name of God I will be true in all my

accounting."

- Altruism in business: no egotism; no self-serving schemes, only serving others.
- Aristotle: Know/say when "enough is enough".
- Rudolf Steiner, who often said in lectures, "I apologize if the fleas are biting when we talk about capital..." He said this to wealthy audiences, many of whom he probably relied upon for financial support.

Owen Barfield⁵, who said we need to know the difference between the true materialist and the naughty materialist: The true materialist says, "I can't see a spiritual world so I won't say anything about it." The naughty materialist says, "I can't see a spiritual world, so it doesn't exist."
- George Soros, who warned that in economics, thoughts are things.

To move into this landscape, we were taken into an imagined dialogue in a play featuring three early twentieth century contemporaries, two of whom represented dramatically different views, and the third a witness to the other two as they spoke their contrasting approaches. Through sparse but impeccable diplomacy, the karmic chaos between them reached a palpable but hard to explain resolution. The background music, a promenade⁶ that suggested taking important steps, accompanied the three characters, Woodrow Wilson, John Maynard Keynes and Rudolf Steiner as they stepped into another future... Perhaps we all did.

7

⁴ See the 1919 cycle *The Mysteries of Light, of Space and of the Earth*, Rudolf Steiner. Anthroposophic Press, USA 1945.

⁵ Owen Barfield (1898-1997), renowned British philosopher, critic and author of *Romanticism Comes of Age, History in English Words and Saving the Appearances: A Study in*

Idolatry among others. He translated a number of Rudolf Steiner's books into English and represented anthroposophy in the English-speaking world.

6 'Promenade' from 19th century Russian composer Modest Mussorgsky's 'Pictures at an Exhibition'.

7 Pro tem, a simple documentation of the event is in preparation.

festival this year, then Easter Sunday would have been Sunday, March 24th, precisely now when we are gathered in Vancouver.”

A new landscape, a second chance... the conference took place on a weekend that was described to us by Mary Stewart Adams as a bit of a celestial mystery, an 'inner Easter'. "If the astronomical first Full Moon of the Spring were used to determine the date for the Easter

JOB POSTING - Administrator

The Anthroposophical Society in Canada is currently accepting applications to fill the role of Administrator.

This is a part-time, paid position, requiring between 1 - 2 days a week. Applicant must be a member of the Anthroposophical Society in Canada.

Responsibilities include: office management and related administrative mandates, activities and projects; mailings, membership liaison; Society correspondence and archiving.

We are seeking candidates with the following capacities:

- Supportive of the cultural development of anthroposophy
- Ability to liaise with members, associates and Council
- Working knowledge of computers and competency with programs such as MS Word and Excel, Constant Contact, and Dropbox
- Efficient and effective in self-managing, taking initiative, executing and managing a plan within a collaborative context

Fluency in both English and French, an asset.

Start date: September 1, 2019

Candidates are invited to submit their resume to the attention of the Hiring mandate group by July 30, 2019 at cburisch@sympatico.ca

First Class Holders In Canada

British Columbia

Bert Chase, North Vancouver

Tel: (604) 988-1470

Kim Hunter, Salt Spring Island

Tel: 250-538-0246

Donna Huston, Cowichan Bay

Tel: 250-715-0721

Brigitte Knaack, Kelowna

Tel: (250) 764-4710

Olaf Lampson, Duncan

(250) 746-1740

Christian Reuter, Kelowna,

Tel: (250) 764-4587

Gregory Scott, Vancouver

Tel: (905)-737-5019

Patricia Smith, North Vancouver

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John Glanzer, Calgary

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Werner Fabian, Ivy

Tel: (705) 424-3574

Herbert Schneeberg, London

Tel: (519) 641-2431

Heidi Vukovich, Markham

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Brenda Hammond, Ottawa

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Ute Weinmann, Thornhill

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Chris Wilson, Guelph

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Sylvie Richard, Ottawa

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Tel: (514) 524-7045

Hélène Besnard, Val David

Tel: (613) 730-0691

Nova Scotia:

Arthur Osmond, Dartmouth

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Collegium - School of Spiritual Science North America

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d'Anthroposophie générale~

General Secretary - United States

John Bloom

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